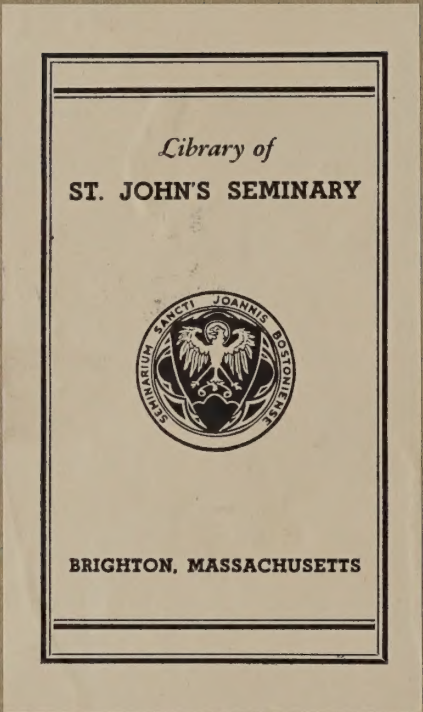


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THE REVIEW.

By ARTHUR PREUSS.

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BIBLES BEFORE LUTHER.

In a brief, though not inadequate, notice of Koberger of Nuremberg, one of the most famous 16th century printers, in the current part of the "Cranbrook Papers—the numbers appear "monthly or thereabouts"—we find this statement:

"He not only employed 100 men and kept 24 presses busy in his Nuremberg office, but he sent out work to be done in other cities near by. He printed no fewer than 12 editions of the Latin Bible, and then caused it to be translated into German.... This was printed 34 years before Luther's revolt from the Catholic Church."

Of course all these bibles were printed just for the fun of it. There was no demand for them, and nobody ever bought or read a copy. They were all carefully concealed so that the Rev. Martin Luther could discover one when the right time came. Which is "a sarkastick observashun," as Artemus Ward would say.—*Ave Maria*, No. 6.

We solicit the prayers of our readers for the repose of the soul of Mrs. Mary Kuhlmann, of Chicago, who died at St. Anthony's Hospital in that city last Saturday and was buried from St. Michael's Church Tuesday. She was the wife of Mr. Wm. Kuhlmann, in partnership with whom we founded this REVIEW in 1893, and who has our sincere sympathy in his bereavement.

THE QUESTION OF A CATHOLIC PRESS CONVENTION.

We had deferred comment on the *Catholic Citizen's* recent symposium concerning the advisability of holding a Catholic press convention, in the hope that Rev. A. P. Doyle's expectation (*Citizen*, Jan. 12th) would be realized, i. e., that the subject would "be taken up cordially by the fraternity throughout the country....." This hope having proved vain, we take up the subject now to acquaint our readers with some of the views expressed by the men who responded to our Milwaukee contemporary's epistolary enquiry.

There were twelve in all—nine editors and three business managers. The editor of the *Pittsburg Observer* stated his opinion in the columns of his own publication, while the rest wrote more or less lengthy letters to the *Citizen*, which that paper printed in its editions of Jan. 5th, 12th, and 19th.

The Pittsburg editor, Mr. Reilly, was unable to see in the discussion anything but "a beating of the air—time and talk wasted." His rather pessimistic idea is that the Catholic press in America is in a bad way—"weak, inefficient, unrespected, and disorganised"—and has nothing much to hope for so long as it lacks "official recognition" and "ecclesiastical direction and support" (*Observer*, Jan. 3rd).

The Rev. Thos. L. Kelly, editor of the *Providence Visitor*, probably the ablest of our priest-editors, while just as much of a pessimist as Mr. Reilly with regard to the prospects of the Catholic press ("It might get together," he says, "and condole with one another,—and that is about all"), finds the root of our misery in "the general lack of interest" in the cause, observable among the Catholic reading public. His own experience has convinced him that "it is a helpless task," at least in New England, "to make Catholic papers popular among Catholic readers." "Whether one's editorial utterances are couched in the suave, 'don't wake the baby' style, or in the 'hit-'em-in-the-eye' style, makes no difference. If one is suave and ironical in his utterances, he is voted too dull to be read. If he nails heretical lies, lays down Catholic doctrine and practice with emphasis,—in short, follows strenuous methods, he is sure to wound the susceptibilities of somebody perhaps to the injury of his subscription list." (*Citizen*, Jan. 19th.)

Manager King, of the *Catholic Union and Times* seems to have had a similar experience, though his paper boasts of the largest circulation of any Catholic weekly in the land. He says:

"If it were not for the women—God bless them!—of the present day, I fear the Catholic press would fare badly. The average young Catholic man of this day affects to sneer at the Catholic paper; he doesn't read it, doesn't know what it contains, and knows little of it. He's a great fellow at card parties, can tell you all about the latest dances, the newest things in high collars and 'swell' ties and all

that,—but when it comes to a serious consideration of art and literature, the profound things that agitate the world in religious and ethical questions—'oh, who the devil,' says he, 'is got time to bother with such things as them?'"

Mr. King does not see what special benefits could accrue to the Catholic press from a convention such as that proposed by the *Citizen*.

The other brethren who agree that a press convention would be entirely useless, are: John J. O'Shea, of the *Catholic Standard and Times*, who emphasizes "the strain of antipathy between the clerical editors and the lay;" T. A. Connelly, of the *Monitor*, who declares himself "unable to perceive any fruits of former gatherings of this sort" and "can not conceive how objects of real importance would be subserved by repeating" them; and the editor of THE REVIEW, who says: "I really fail to see what particular benefits might accrue from a convention of Catholic editors. What's the use of adopting a platform? We all do as we please anyhow."

Besides managers Dignam, of the *Catholic Transcript* and Rev. McMahon, of the *Catholic Universe*, who view the matter chiefly from a business standpoint, these Catholic editors favor a convention: Dr. Lambert, of the *Freeman's Journal*, because "the end to be attained is so desirable"; Rev. A. P. Doyle, C. S. P., of the *Catholic World Magazine*, because "it is good to know each other; it is good to get out of our own small environment, at times, and take a broad outlook over the Church in this country, with its hopes and its possibilities;" because "on many broad principles of progress we can not only stand as one, but we can initiate 'a long pull, and a strong pull, and a pull altogether,'" and "there is much to be learned from each other on the practical side of newspaper making;" Wm. Dillon, of the *New World*, because it is desirable "that some arrangement should be made for syndicating certain portions of the weekly papers in such a way as to, as far as possible, secure that those publishing the same matter shall not, to any great extent, circulate in the same territory," and "that something should be done as to the Roman letter and a Catholic serial story;" Jas. Donnellan, of the *Catholic Mirror*, because business interests might be advanced and "the survival of the fittest"..... "one journal in each province," furthered thereby.

Mr. Desmond of the *Citizen*, in an editorial resumé of the discussion (Jan. 19th), submits that it is precisely the "conditions and factors" alleged by the more pessimistic brethren, "which seem to call for a conference." In his opinion "a Catholic press convention might serve these purposes:

"1. The pleasure of a meeting between gentlemen engaged in a common work.

"2. The consideration of methods and means whereby better journalistic results may be obtained in the most economical manner. Under this head there would occur the question of a Roman letter and Roman cable despatches; better and more accurate Catholic news facilities from such points as the Phil-

ippines, Cuba, and South America; the making of the Catholic serial story more readable and more adapted to home conditions, etc., etc.

"3. The consideration of matters concerning the business end of Catholic periodicals, and possibly the adoption of common policies therein. This is, perhaps, the larger purpose of a press convention; and there are various matters under this head for consideration. One of these is the subject of what is technically known as 'foreign' advertising. There is no doubt that the Catholic press, in view of its great aggregate circulation, is denied anything like an adequate share in the large fund that is expended annually by general advertisers. A lever must be inserted under the advertising agencies; not by some bunco man, who secures a commission to represent our press, but by united agency and effort. A list of those general advertisers, who systematically do not advertise in Catholic papers, though they do use the other weekly papers, should be passed around. Business managers of the Catholic press might learn a great deal by an interchange of views and by making comparisons, if a program of discussion should be definitely outlined in advance."

These objects, we fear, are apt to strike the general public as rather selfish, if not sordid. And, moreover, if they are desirable and attainable at all—which we doubt, in view of the higher ends of Catholic journalism on the one hand and the existing competition and rivalry on the other,—could they not be accomplished in a more practical way than by holding conferences which many even of the more fortunate brethren could not attend except by dint of considerable personal expense and sacrifice?

When we wrote in our letter to the *Catholic Citizen*, "What's the use of adopting a platform?" we meant a platform dealing with such non-essential and chiefly business matters as our interlocutor referred to in his letter of enquiry and as he mentions in his article from which we have presented copious extracts above. In essentials, of course, we have a platform, as Dr. Lambert rightly points out in his contribution to the *Citizen's* symposium—"the dogmatic and moral teaching of the Catholic Church." Unfortunately, a portion of the Catholic editorial fraternity in the U. S. treats this splendid platform as political office-seekers are wont to treat the declarations of principles periodically adopted by their parties in national convention assembled. Catholic journalism is for them merely a method of bread-winning. Its platform they hardly know and do not reek,—aye, spit upon it, in the phrase of General Grant, when it serves their purpose better. We have seen this deplorable condition exemplified in the campaign against "Americanism," where some of the most essential principles of the faith were at stake; we see it reflected in the advertising columns and the political tergiversations of some of our soi-disant Catholic papers every now and then even to-day.

The essential defect of the Catholic press can not be remedied by occasional or annual conventions; we doubt whether it can be cured by that "official recognition" and "ecclesiastical direction and support" for which the *Pittsburg Observer* clamors, though intelligent and sympathetic co-operation on the part of the hierarchy would doubtless go far to mitigate it. We must train our editors as we train our priests. Catholic journalism is a profession for which only an inborn vocation and

a most thorough and careful preparation can qualify any man. Above all, the Catholic sense and the spirit of self-sacrifice need to be developed and cultivated; for twentieth-century Catholic journalism is both a parlous and an ungrateful calling.

Let therefore not only the brethren of the pen, but all who labor for the honor of God and the growth of His holy Church, pray and do what in their power lies, that the earnest desire of the Fathers of the III. Plenary Council of Baltimore may be fulfilled: "*Utinam non deficiat, immo augeatur in dies numerus eorum, qui ad bonum certamen magno animo et corde bono et optimo certandum accingantur!*"

ARTHUR PREUSS.

THE CHURCH AND LIBERAL CATHOLICISM.

JOINT PASTORAL LETTER OF THE BISHOPS OF ENGLAND.

II.

WHAT CONFORMITY OF MIND WITH THE MIND OF THE CHURCH IS REQUIRED.

The Assent of Faith.

1. From the words of Scripture referred to above it is clear that Jesus Christ constituted His Church a living, authoritative, and perpetual Teacher of His doctrine; that He invested her with His own power; that He informed and invigorated her with the Spirit of Truth; and that He declared that the doctrines proclaimed by her were to be received as though proclaimed by His own voice. Hence arises the obligation upon every one to think as the Church thinks, in order to think aright; and therefore to yield a firm assent to whatever she presents for acceptance.

Two kinds of assent may be given by the mind, in the matters on which we are speaking. One is the "assent of Faith," in the exercise of the virtue called Divine Faith. It is given when the subject matter is a truth revealed by God, or else closely connected with the deposit of Revelation; and, as such, is either defined, or universally held by the Church. In both cases, the assent rests ultimately on the authority of God, revealing either the truth itself or the infallibility of the Church that teaches it.

No one, calling himself a Catholic, can doubt the obligation of giving a firm assent to all revealed doctrines that are defined or universally held by the Church as of "Catholic Faith;" and this under pain of heresy and of being cut off from the Church and salvation. Upon this elementary doctrine we need do no more in this place than refer to the Third Session of the Ecumenical Council of the Vatican. 1)

But it may be well to insist, with the same Council, on the further truth, namely, that Catholics are bound to give their assent also to the decisions of the Church concerning matters appertaining to or affecting revelation, though these matters be not found, strictly speaking, within the deposit of Faith. 2)

1) Fide divina et catholica omnia credenda sunt quae in Verbo Dei scripto vel tradito continentur, et ab Ecclesia sive solemniter iudicio sive ordinario et universali magisterio tanquam divinitus revelata proponuntur. Sess. iii., c. 3.

Such matters are, for instance, the interpretation of Scripture; the canonisation of Saints; the matter and form of the Sacraments in a given case, in which a dogmatic fact is under consideration; other facts which are called dogmatic; and the condemnation of false doctrines by the Holy See.

RELIGIOUS ASSENT ELICITED BY RELIGIOUS OBEDIENCE.

2. The second kind of assent is that elicited by virtue of "religious obedience." It is given to that teaching of the Church which does not fall under the head of revealed truth nor even under the endowment of her infallibility, but under the exercise of her ordinary authority, to feed, teach, and govern the flock of Christ.

To think as the Church thinks, to be of one mind with her, to obey her voice, is not a matter of duty in those cases only when the subject matter is one of divine revelation or is connected therewith. It is an obligation also, whenever the subject matter of the Church's teaching falls within the range of her authority. And that range, as we have said, comprises all that is necessary for feeding, teaching, and governing the flock.

Under this ordinary authority, or magisterium, come the Pastoral Letters of Bishops, diocesan and provincial decrees, and (though standing respectively on higher ground, as being of a superior order and covering the whole Church), many Acts of the Supreme Pontiff and all the decisions of the Roman Congregations. It is by virtue of ordinary ecclesiastical authority, not of infallibility, that the larger number of the hortative, directive, and preceptive acts of the Church are issued.

As points of discipline may be decreed at one time and modified or set aside at another, so may novel theories and opinions, advanced even by learned men, be at one time censured by the Roman Congregations, and at a later time tolerated and even accepted. For instance, the Holy Office in a case of a disputed text of Scripture or any similar point, after careful consideration—customary in matters of this importance—may declare that the arguments brought forward do not warrant the conclusion claimed for them by certain students. Such a decision is not immutable, and does not prevent Catholic students continuing their research, and respectfully laying before the Holy See any fresh or more convincing arguments they may discover against the authenticity of the text. And thus it becomes possible that, in time, the tribunals of the Holy See may decide in the sense which the earlier students had suggested, but could

2) Quoniam satis non est haereticam pravitatem devitare, nisi ii quoque fugiantur, qui ad illam plus minusve accedunt; omnes officii monemus servandietiam Constitutiones et decreta, quibus pravae ejusmodi opiniones, quae istic diserte non enumerantur, ab hac Sancta Sede proscriptae et prohibita sunt. Ibid. c. 4.

Hence Leo XIII. has declared that "De utroque genere, nimirum et quid credere oporteat et quid agere, ab Ecclesia jure divino praecipitur, atque in Ecclesia a Pontifice maximo. Quamobrem judicare posse Pontifex pro auctoritate debet quid eloquia divina contineant, quae cum eis doctrinae concordent, quae discrepent: eademque ratione ostendere quae honesta sint, quae turpia; quid agere, quid fugere, salutis adipiscendae causa, necesse sit: aliter enim nec eloquiorum Dei certus interpres nec dux ad vivendum tutus ille esse homini posset." (Encyc. Sapiientiae Christianae, January 10th, 1890.)

not at first establish by satisfactory arguments as a safe conclusion.

Meanwhile the Church exercises her authority, as she judges best, so that no child of hers "shall add to" or "shall take away from the words of the Book," of which she is the sole Guardian. In such a case loyal Catholics should accept her decision, by virtue of "religious obedience," as the one to be followed for the present. But while they gratefully accept such guidance in a matter that concerns religion, they will be careful to distinguish between this guidance and the Church's definitions of faith.

It stands to reason that if individuals had the right, in virtue of their own private reason or opinions, to withhold the "religious assent" demanded of them in virtue of "religious obedience," their assent would never be "religious," for it can not be religious assent unless based upon the principle of obedience to a religious authority. Unless so based, conformity of mind with the mind of the Church would simply be the result of private judgment and a mere coincidence. Conformity of this kind might even cover doctrines which the Church teaches as Articles of Faith; and may be found in persons who have never entered the Church. Indeed such accidental conformity is compatible with a total absence of all faith. Such assent would then stand on no higher ground than that of a coincidence of private opinion with the teaching of the Church.

Speaking of the assent which the children of the Church owe to her guidance, Pope Pius IX. declared, in his Apostolic Letter of December 2d, 1862, that:

"The Church, in virtue of the power entrusted to her by her Divine Founder, has not only the right but a special duty not to tolerate—has even the duty to brand and condemn—any kind of error, in the interests of the soundness of Faith and of the salvation of souls. And it is the duty of every philosopher who wishes to be a son of the Church, and of every Catholic school of philosophy, never to advance anything in opposition to the Church's teaching, and to retract any statements which have drawn on them the censure of the Church. The opinion which teaches the contrary we declare to be altogether erroneous and in the highest degree harmful to the very Faith of the Church and to her authority."

Here, it is to be observed, that the Pope speaks not only of the body of the faithful, but expressly, and in a special manner, of those who are learned.—But still more explicit are the following weighty words used by his Holiness Leo XIII., happily reigning:

"In settling how far the limits of obedience extend, let no one imagine that the authority of the sacred pastors, and above all of the Roman Pontiff, need be obeyed only in so far as it is concerned with dogmas, the obstinate denial of which entails the guilt of heresy. Again, it is not enough even to give a frank and firm assent to doctrines which are put forward in the ordinary and universal teaching of the Church as divinely revealed, although they have never been solemnly defined. Another point still must be reckoned among the duties of Christian men, and that is, they must be willing to be ruled and governed by the authority and direction of their Bishops, and, in the first place, of the Apostolic See" (*Sapientiae Christianae*, January 10th, 1890.)

Such has always been the firm persuasion and the loyal practice of Catholic England.

Let it suffice to recall the teaching of the First Provincial Synod of Westminster, held in the year 1852:

"Look unto the rock, whence ye are hewn. Look unto Abraham your father" (Is. li., 1). It is right that we, who have received our faith, our priesthood, and the true religion immediately from the Apostolic See, should beyond others be bound to it by the bonds of love and veneration. Wherefore, the foundation of true and orthodox faith, we rest on the same basis on which Our Lord and Saviour Jesus Christ was pleased to place it, namely, on the immovable Chair of Peter, the Holy Roman Church, the mistress and mother of the whole world. Whatever has been defined by her we, on that account, hold to be certain and sure; her traditions, rites, pious uses and all apostolic constitutions regarding discipline, with our whole heart we welcome and venerate. Finally, with all sincerity we profess obedience and reverence to the Supreme Pontiff, as the Vicar of Christ, and cling to him in the closest bonds of Catholic communion" (Decree VII).

THE ATTITUDE OF THE LIBERAL CATHOLIC.

3. Far removed from this spirit of faith, from this conformity of mind with the mind of the Church, is another spirit which has begun to manifest itself amongst us. It is a spirit which strips itself of all the instincts of faith and religious obedience, till scarcely any sentiment survives beyond a desire to avoid actual heresy. In place of those noble Christian instincts, which constitute the franchise of the Catholic soul, reposing trustfully in the care and guidance of a Divine Teacher, the intellect becomes a victim to fears and apprehensions. There are cases in which theories, criticisms, and assertions, advanced in the name of intellect or science, seem to exercise an almost irresistible control over the mind, while it often happens that those who were loudest in claiming liberty and independence of thought in religious matters, become themselves slaves to human respect, trembling with fear in the presence of the "bitter criticisms and worthless theories, which are often launched against the Church by her enemies."

It is not so much that the liberal Catholic has formed independently for himself a scientific opinion, as that he has practically surrendered his own independence, by taking for granted, and as venerable and true, the halting and disputable judgments of some man of letters or of science, which may present no more than the wave of some popular feeling or the views of some fashionable or dogmatising school. The bold assertions of men of science are received with awe and bated breath; the criticisms of an intellectual group of savants are quoted as though they were rules for a good life, while the mind of the Church and her guidance are barely spoken of with ordinary patience. The liberal Catholic appears to be nervously apprehensive lest the Church should in some way commit herself and err. He doubts her wisdom, her patience, her ability in dealing with mankind. And he flatters himself that his own opinions are the outcome of a strong-minded, impartial and philosophical spirit.

It is from germs such as these that the most noxious liberalism has infected the Catholic Church in other lands. It is from seeds such as these that schisms and heresies arise, take shape and form. It is from the spread of such opinions by persons who have won a position in literature or in science, that the faithful begin to lose their holy dread of erroneous doctrines and false principles. Thus

faith becomes tainted, moral virtue becomes relaxed, and, in process of time, liberalism in religion invades the whole mind until, like their leaders, many of the faithful are thought to be alive, and they are dead.

From what has been said it will be seen that it is always a characteristic of a faithful and docile disciple of Christ to conform his mind and judgment in matters of religion to the mind and judgment of the Divine Teacher. This should become a moral habit moving the will, whose wish and inclination is so often the father of the thought and belief of the mind. In all matters of faith, whether positively defined or only felt to be the general mind, or the approved sentiment, of the Church, the ground on which a Catholic stands is plain and solid—the authority of God speaking to him through His Church. He knows that the spirit of our Lord Jesus Christ and the spirit of the Church, His Bride, are one and the same. By the Divine Teacher, through the voice of His Church, we are ruled and directed unto salvation. One and the same is the Lord and the Teacher, who gave the Ten Commandments to Moses on Mount Sinai, and who now instructs and rules the hierarchy of the Church unto the well-being and sanctification of the faithful.

ESSENTIAL CONDITION FOR THE RECEPTION OF CATHOLICS.

4. And here we can not refrain from pointing out to the clergy the absolute necessity of thoroughly instructing converts on the ground and motive of faith before receiving them into the Church. Unless they believe that they have found in the Catholic Church the Divine Teacher, they must not be admitted into her pale, no matter how many of the articles of Catholic faith they may assent to. In other words, they must believe in the authority and infallibility of the Divine Teacher in matters of faith and morals as an essential and fundamental condition for reception into the Church. All the articles of Catholic faith, all the verities of religion must be accepted on the authority and claim of the Teacher, not on the taste, will, or judgment of the individual. Our Lord when upon the earth exacted this kind of submission from His disciples; and if men would be His disciples now, they must submit in like manner to the authority of the Divine Teacher, speaking in the Church. When this fundamental has been thoroughly grasped, there will be no logical or reasonable difficulty in accepting whatever doctrines the Church teaches.

(To be continued.)

SUBSTITUTES FOR THE SALOON.

[From the *Chicago Journal of Sociology*.]

SOCIAL SETTLEMENTS.

The twelve social settlements in Chicago are located in the most congested districts in the city. The following quotation from the articles of incorporation of one of the settlements expresses in general the object for which they are formed: "To provide a center for higher civic and social life; to initiate and maintain religious, educational, and philanthropic enterprises; and to investigate and improve conditions in industrial districts of Chicago." Without dwelling upon the indirect influence upon the liquor problem of a body of people living in a community for the above purposes, whose

influence, though unconscious, can hardly be overestimated, we will consider what they are doing in the line of direct substitution. As before hinted, some of these settlements have taken existing boys' clubs as a nucleus for settlement clubs. When Harry F. Ward became head-worker at Northwestern Settlement, he found in the community a club of young men calling themselves the "Key-bosh" Club. They met in saloons, played billiards, and told stories. Mr. Ward became interested, and the settlement furnished a room in an adjoining store, with a combination billiard and pool-table, and here the "Keybosh," now the Kingsley Club, meets. They were glad of the opportunity. Regular business meetings are held, and men of standing invited to discuss before them various sociological problems and topics of current interest. As one of their members said: "We used to think and talk of nothing but the girls, crack jokes, and plan how to have a good time. Now we have something serious to talk about." It gave them a new view of life. They planned their picnics with Mr. Ward's advice, and seemed proud of their newly developed ability to conduct "regular business meetings." What has been done in this settlement is being done in others. Some have gymnasiums, nearly all have boys' clubs, accommodating from one hundred to two hundred every week. Usually the boys spend here one evening every week in games and indoor sports.

There are but twelve settlements, and the boys can spend but one night a week at them; hence they are not a serious menace to the liquor traffic. But such as they are, and as far as they go, they are direct substitutes, and working along very practical lines.

ROYAL L. MELENDY.

WAR.

Two hundred wars within a hundred years, is the record of the past nineteenth century, according to Mr. Fletcher Johnson in the *New York Tribune*. He gives statistics and details of all of them. It is a bloody record, says Mr. Johnson. "Yet may it largely be said that 'these dead have not died in vain.' The vested iniquities of many centuries have been swept away by the hot breath of war, millions of slaves have been set free, nations have been redeemed from alien despotism, the great principles of peaceful mediation and arbitration have been securely established, and, on the whole, civilisation has gone forward, both upon the wings of peace and upon the thunderous powder-cart of war. If the century has not been more free from bloodshed than its predecessors, it has at least been more free from blood shed in vain, and has brought the world perceptibly nearer to the hoped-for century end when the Christmas bells shall indeed—

Ring out the thousand wars of old—
Ring in the thousand years of peace."

A somewhat similar but more ideal view of war was expressed by the French General Geslin de Bourgogne at Vannes, on May 15th, 1900, in an address in which he said in part:

"When a soldier is dead, he has fulfilled his task; but until then he has to fight. It is too frequently forgotten that the soldier is made for war; that war is an expiation; that

God lets it loose at pleasure to chastise nations for their sins and to regenerate them in their blood; that for these great human hecatombs sacrificers and victims are needed. The soldier is there both sacrificer and victim. As sacrificer, he immolates and must immolate until he falls. When he falls, he offers himself as an expiatory victim, and his sacrifice is consummated."

THE CATHOLIC FEDERATION MOVEMENT.

The *Providence Visitor* (Feb. 16th), in an editorial entitled "Who Killed Cock Robin?" comments on the apparent collapse of the movement in favor of a federation of Catholic societies, and wonders whether it is "due to the notion that it was designed, or, at least, destined to become political, or whether it is only another curious touch of inefficiency which seems to be inherent in the Kelt, or whether the prophecy that federation would cause a recrudescence of A. P. A.-ism disconcerted our people, or whether Catholic societies are too deeply interested in mummary, social events and kindred matters, to find time for weightier concerns."

"Meanwhile," our contemporary continues, "the Philistines are snickering over the revelation we have made of our lack of unity. Bold Baptist preachers, speaking in the name of four millions of Baptists, tell the President what they want done in the Philippines, and New York, Baltimore and Washington Jewry tells the school authorities what the children of Abraham object to in the conduct of the public schools."

The *Visitor* never spoke a truer word than in the concluding lines of its above-quoted article:—"A good, stiff spell of persecution is what we American Catholics are 'spoiling for.' It is the only thing that will arouse us from our ignominious apathy."

DANGER IN MIXED MUTUALS.

In reply to a defence, by Mr. P. N. Breton, of the Independent Order of Foresters, which he has been fighting for a number of years because it is semi-secret and its chief a 38rd degree Freemason, Editor Tardivel writes in his paper *La Vérité* (No. 29):

"We are well aware that it is for its real or pretended advantages that people join the Independent Order of Foresters; but we believe that these advantages are more than counterbalanced by the dangers which this organisation offers, not because of its financial system, which is seemingly good, but on account of the high rank held by its chief in the Masonic order This objection is not invalidated by vague talk about life insurance companies whose president or directors are Freemasons . . . There is all the difference in the world between an ordinary life insurance company and a society like the I. O. F. Insurance companies, ordinarily, have no ritual or ceremonies of initiation; they have no meetings of the insured, nor secrets of any kind. You simply insure your life with such a company, and that is all. The insured persons never meet one another, nor the president, nor the directors, who may be Protestants, Freemasons, or Orangemen, having no occasion to indoctrinate the insured. It is different with mutual benefit societies like the

I. O. F. Their members are in direct and immediate contact with one another and with their officers, and can almost unwittingly be misled, especially if the leaders are inimical to the Church."

This is an important consideration which can be used against many other mixed mutuals besides the Independent Order of Foresters.

ARNOUL GREBAN.

EDUCATION.

THE STATE—THE GREAT FIRST PARENT.

In the *Juvenile Record* (vol. ii, No. 2.) we read in an article on the juvenile court in Chicago:

"To really understand the question of the relation of the child and the law, one should hear Judge Harvey B. Hurd, the author of the Juvenile Court Bill, talk about the law he helped to frame. He would explain that the State is the great parent of all—the first parent. In order that all things may be well done, the State deposes to the natural parents certain powers, protective and correctional, over the child. In short, the State appoints the natural parents as guardians over her children, and expects the parents to exercise the powers that have been given them wisely, and to the very best advantage of the child. It is necessary, not only for the welfare of the child as an individual but also for the great public at large, that it shall be brought up in environments and under circumstances that will make it a good, law-abiding citizen.

"Sometimes, however, where the parents themselves have lacked the proper care and training in their youth, they are not fitted to assume the responsibilities given them by the State. They are, themselves, practically, children, and lack the traits and training necessary to make them proper persons to have the care and education of a child. Naturally, it is a difficult matter to make adult men and women recognise this inability to care for their own offspring, and some way must be provided whereby the State, the great first parent, may be informed of the lack on the part of the parents, so the State, as the real parent, may step in and assume the duties the natural parents are unable to carry out. This was made possible by the passage of the Juvenile Court Law. In the case of dependents, of children either abandoned by their parents altogether, or children of parents who are unable to support and educate them as it is the right of every child to be educated, the State removes them from the insufficient parental care and places them in an institution or home—preferably a home—where they may be educated and trained to be good, law-abiding, useful men and women. Thus are the protective duties of the State carried out. The proper administration of correctional methods forms the real question in considering the Juvenile Court Law.

"As things used to be, the State did not, practically, recognise her duty towards her children. The main duties of the legislature were to devise punishments to fit almost every crime on or off the calendar. The old adage, 'A stitch in time saves nine,' was never taken to heart by those interested in the affairs of the State. The consequence was that, instead of taking charge of these misguided little ones and placing them where they might be trained to be good men and women, they were allowed to run loose and become a menace to society,

and when, at last, some statute was broken, they were hurried off to jail to herd with old, seasoned criminals. The consequence was that the State was constantly manufacturing a fresh set of criminals. The fact of the matter was that the State, or, more properly speaking, those administering the affairs of the State, lost sight of the real position of the State as the great first parent."

The true fact of the matter is we are driving headlong into State Socialism. If the State is "the great first parent," it has the right to dictate what education all children shall receive, to prescribe what food they shall eat, what dress they shall wear. It has not yet done so, but let the principle be recognised, it will soon do it. One by one the old vestiges of home government, as represented still in the school district, will disappear, and in its stead we shall have a parental government seeking "benevolent assimilation" of all its citizens in and by a godless public school. Our legislatures need the utmost watching.

J. F. MEYER.

RELIGIOUS EXERCISES IN THE PUBLIC SCHOOLS.

The old question of religious exercises in the public schools is up again, this time in Washington, where citizens have protested to the Board of Education against the use of a hymnal in the schools. Although the use of the hymnal is not obligatory, some 13 per cent. of the children not having bought them, its use is condemned by many as contrary to the religious views and teaching of some of the pupils. How this can be the clergymen of the Methodist Episcopal Church can not understand. One of them who has read the hymnal through says that "the selections and hymns are from Jews and Gentiles, Catholics and Protestants, and there is not the faintest tinge of sectarianism in the book. The hymns to which exception has been taken are the common property of Christendom, and are sung by all classes and conditions of people in public assemblies, schools, churches, and on non-patriotic occasions." To banish the book, he says, would be indicative of a purpose to make the schools godless. The attack on the hymnal is led by the Jews.

The outcome of the contention over the use of a hymnal in the public schools of the District of Columbia, we learn as we go to press, is a compromise. The book will be retained, but the Board of Education will give impartial consideration to protests against particular hymns, alleged to be sectarian, and eliminate them where the omission may be deemed to be proper and expedient. It is the opinion of the Board that there should be a reverent opening of the schools, and a non-sectarian recognition of God, as religion lies at the basis of good citizenship and good government. This is a Christian nation, the committee argues, and the vastly predominating majority of the people prefer that their children should be brought under influences which are designed to inculcate a proper reverence for religion.

How absurd! This is a Christian country and therefore religion should be taught in the schools; but it must be a "non-sectarian" religion—Deism.

C. D. U.

THE SIMMONS BILL.

The House of the Missouri Legislature has passed the Simmons Compulsory Education Bill in its revised form.

The bill as amended provides that every parent, guardian or other person having

charge or control of a child between the ages of 8 and 14 years, shall cause such child to attend regularly some day school, either public, private or parochial, not less than three-fourths of the entire time the school is in session. The measure, however, has the local option feature, as it provides that before the law shall be applicable to any county, the proposition of its acceptance or rejection shall be submitted to a vote of the people. Should a parent or guardian desire a child to be temporarily excused from complying with the provisions of the act, they shall show to the satisfaction of a court of record that the child is too destitute, mentally or physically incapacitated, or that its labor is necessary to the support of the family, or that the child has completed the common school course.

The St. Louis Central Committee of Catholic laymen has sent to the legislature a strong protest against the principle of State paternalism underlying the Simmons Bill even in its amended form.

TO THE EDITOR OF THE REVIEW.—Sir:

A custom in our sectarian government schools demands an airing and an authoritative elucidation on points where Catholic parents might wink at a wrong rather than seek redress—some plead that the Catholic clergy fail of unanimity on many grave points. A child of seven years of age whose parents reside in a parish where there is no Catholic school and is therefore sent to the so-called non-sectarian government school, was recently detained in disgrace after the formal dismissal of his classmates. His offence was that in the recital of the Lord's Prayer he recited it as he had learned it at home in his catechism. The punishment though not severe was grossly unjust; and how to direct the future course of the child is a matter of concern for the mother. Children have been severely flogged for a like offence in this town, and it is, so it seems, time for us to be somewhat aggressive in matters of this nature. Will THE REVIEW please inform us plainly if Catholics are permitted in prayer, to add the bogus words attached by no lawful authority to the all-embracing petitions taught by Our Divine Master?

Respectfully,

ROCKFORD, ILL.

E. A. ADAMS.

§ The venerable Bishop McQuaid lately returned to Rochester from Rome. In an address to his people he said (Rochester Catholic Journal, Feb. 16th):

"To-day what shall I say of the work that is yet to be done? I say I would rather die in hard work than sit down in ease and comfort. I know the day of my departure can not be far off; but with your generous help, the close of my days shall be as brilliant as the midday of my administration. The joy and pride of my life is the 16,000 children in the Catholic parochial schools of Rochester and the 16,000 in the schools of the whole Diocese. That was the aim of my life."

For the second time within a comparatively brief space the likeness of, and a letter of recommendation from, the Rt. Rev. Bishop of Burlington (Vt.) are paraded in the advertising columns of the American press by an enterprising firm of patent medicine vendors. His Lordship must be an avatar of *bonhomie*.

INSURANCE.

A FALLACY IN FIGURING THE COST OF INSURANCE.

To counteract the effects of the decay of so many mutuals, as also the frequent attacks upon the stability of the surviving companies, each seeks to prove that it is financially safe. Thus we read in one of their organs:

"The cost of insurance is based on the laws of mortality. Men who have made the question of life insurance a special study, have noticed that taking a thousand men of the same age, say, for instance, in the Workmen and a similar group in the Woodmen or any other organisation, that each group would practically lose the same number of members by death in the course of the year. The surviving members would then be called upon to pay the insurance on those who had died. The amount contributed by the surviving members would be the cost of the insurance for that year. For instance, taking the actuaries' experience table we find that, starting with 100,000 persons at the age of ten years, we have remaining at the age of 21 years but 92,588. Now taking these 92,588 persons at the age of 21 and insuring them for \$1,000 each, we find that by the end of the year we have lost by death 683, which means an outlay of \$683,000. Experience having proven that this is the number of deaths that we might naturally expect, we should make each one of the 92,588 persons (N. B. the dead included) pay their proportionate share of the cost which would be \$7.38 each; this then would be the actual cost of carrying \$1,000 at the age of 21. We start the following year with the 91,905 remaining members and lose 686 by death and have to contribute \$7.46 a piece to pay the loss of that year, so that the cost at age 22 is \$7.46. The compilation of these figures is what is known as the Mortality Tables and they are absolutely correct and are as necessary for the guidance of an insurance organisation as the compass or quadrant is necessary to the navigator. Admitting this to be true, we find that the actual cost of carrying one thousand dollars is as follows:

Age.	Cost.	Age.	Cost.
21	\$7.38	40	\$10.33
25	7.77	45	12.21
30	8.42	50	15.94
35	9.29	55	21.66

"These rates will be modified to some extent by the careful selection of risks and the suspension of members for non-payment of assessments etc."

The paper goes on to show how such and such a society is not safe because it charges less than what it really costs according to the figures above, and claims stability and safety for its own, because figures form the basis of its assessments. But it forgets that the young man of 25 gets older every year, that consequently each year also the cost of insurance increases, and that, in consequence, he pays less than his pro rata share according to the American Experience Table. It forgets that other table giving the expectancy of life. Thus a young man of 25 has still an expectancy of life for about 40 years. If his assessment of \$7.77 is kept up during the remaining forty years he has paid in 40x\$7.77, which, compounded annually at 4% interest, amounts to \$767.99 at the end of his expected life. Whence is to come the lacking quarter of a thousand?

It is to be noted that \$767.99 is realized when \$7.77 is annually laid aside at com-

pound interest; what will be realized when nothing is laid aside, or next to nothing in the shape of a reserve fund increasing at the rate of \$1.00 per member and year?

J. HERNAN.

THE SAME OLD STORY.

We see from the Sunday *Globe-Democrat* (Feb. 24th) that Mrs. Christine Otto of this city has made an application in the courts to wind up the affairs of the Treubund, a German benevolent society, which was very numerous and prominent some fifteen or twenty years ago. She can not get the five hundred dollars due her on a beneficiary policy carried by her lately deceased husband, and alleges that the officers of the Treubund have but \$711 in the treasury wherewith to pay seventeen death claims to the amount of \$7,000.

It's the same old story!

EXCHANGE COMMENT

Here is a bit of wisdom from the *Notre Dame Scholastic*, the weekly organ of the students of the Notre Dame University, South Bend, Ind. (No. 20):

"If you meet a man that has no bad habits, watch him; if he has a number of virtues besides, don't trust him; and if he has all the virtues shoot him, for the angels need him right away."

The University faculty ought to establish a censorship over the boys that get out the *Scholastic*.

A weekly college paper, by the way, especially one of such large size as the *Scholastic* (the number from which we quote has twenty-eight pages) must be rather a hindrance than a help to the students in the important work for which they attend college.

ARTHUR PREUSS.

OPEN COLUMN.

VAGARIES OF THE DAILY PRESS.

TO THE EDITOR OF THE REVIEW.—Sir:

"Mike," the popular cat at the Auditorium, "a character of note" "with a past," forms "the topic of conversation" because "she has more children" and "proudly displays her kittens"—such is the world-stirring news with which an Indianapolis daily paper regales an eager public. Four inches of space are given to the important announcement. What next?

P. J. W.

THE HOLY WATER QUESTION.

TO THE EDITOR OF THE REVIEW.—Sir:

The writer of your last article on the holy water question, Walter J. Blakely, seems to have utopian views. Imagine a country curate, or sexton in the city, providing day after day fresh holy water for the church. Granted that in some instances the holy water fonts are not as clean as desirable, it does not follow that this is the case all over the country. There is a considerable smattering of Americanism in this holy water question. I am acquainted personally for 15 years in the Archdiocese of St. Louis and the dioceses of Kansas City and St. Joseph, and I have never seen such ridiculous things as the writer states, nor such filth as he speaks of, and I for one, as a priest, would certainly charge the writer with gross super-sensitiveness and

effeminacy for refusing to dip his delicate little finger into holy water to make the sign of the cross, even conceding that some faithful soul of the good old faith and stock (God bless them) did apply a little holy water to a sore eye. I hardly consider this a sufficient reason to raise such a "holy water cry" as happens of late, about dipping "dirty hands to the wrist" into holy water, etc. What of it? it must certainly have been the hand of an honest laborer (God bless them) and not the delicate pretty hand of one of our modern fangdangled Christian dudes.

(Rev.) A. BUKES.

THE RELIGIOUS WORLD.

A SECULAR COURT CLAIMS JURISDICTION IN PURELY ECCLESIASTICAL CONTROVERSIES.

We learn from a Wabash (Ind.) despatch in the St. Louis *Globe-Democrat* (Feb. 24th) that in the appeal of the case of James Hatfield, of Huntington, who was the defendant in a church trial in the United Brethren Church at that place three years ago, the Supreme Court of Indiana has handed down a decision, in which as a civil tribunal it claims the right of jurisdiction in certain phases of a purely denominational controversy.

The suit was brought by Mr. Hatfield, in the Huntington Circuit Court, resisting the right of the congregation to prejudice him with an adverse decision for infraction of the rules of the church. The Circuit Judge decided that he had no jurisdiction in the case, so Mr. Hatfield appealed to the Supreme Court.

Judge Baker, in his opinion, which is of widespread interest, holds that a member who joins a church agrees that the church shall be the exclusive judge of his right to continue. For the purpose of trying a member on charges of having violated the rules of the church or the laws of God, the church is the tribunal created by organic law. The member has consented that for all spiritual offenses he will abide the judgment of the highest tribunal organized under the constitution of the church. But in this he has not consented to usurpation. It must be the act of the church and not the act of persons who are not the church.

In this case it appears that Hatfield has proceeded as far as he can within the church. "He was compelled either to submit his appeal to a tribunal organized in defiance of the constitution of the church or to appeal to the secular courts. If the secular courts are without jurisdiction to grant relief, it is apparent on the facts alleged in the complaint, the question of the appellant's guilt or innocence of spiritual offense will be determined by an unconstitutional tribunal. This court has nothing to do with the spiritual offense, that being an ecclesiastical question purely, but the enquiry as to whether or not the tribunal had been organized in accordance with the constitution of the church, is not ecclesiastical. The assertion of civil jurisdiction in such a case is not an interference with the control of the society over its own members, but, on the contrary, it assumes that the constitution was intended to be mutually binding upon all, and it protects the society, in fact, by recalling it to a recognition of its own organic law.

"The case"—we are told in conclusion—"is regarded as a novel one by attorneys and church people of the State, many of the latter

persisting in denying the right of the civil courts to meddle in church affairs, where a mere question of policy is involved."

The case is indeed novel. Our courts have hitherto persistently declined to have anything to do with questions of church membership or expulsion therefrom. "Questions in regard to the eligibility of applicants for admission, or in regard to the expulsion of members from the spiritual body, are determined by the several creeds, articles or confession of each sect or denomination, and are beyond the cognizance of the law," says such a high authority as Beach, on Private Corporations, v. I, sect. 60.

If the legal tribunals of Indiana or any other State claim jurisdiction in cases like that of Hatfield, on the plea that it is necessary to protect the civil rights of members who have voluntarily subjected themselves to the church judicatories, there is a peg on which many abuses may be hung.

"Every person entering a church implicitly, if not expressly, covenants to conform to its rules and to submit to its authority and discipline," says the American and English Encyclopedia of Law (v. 20, 781), and the State trenches on forbidden ground when it assumes to deprive the church of the right of defining her discipline or constituting her judicatories.

That is the way at least, in which the question presents itself to an unsophisticated layman.

ARTHUR PREUSS.

KORESHANITY, OR THE UNIVERSE A HOLLOW GLOBE.

Not alone the Filipinos shall be made happy by a new religious invention, the "Katipunan," but we Americans as well, or rather the whole world, by a system called "Koreshanity," invented by "Koreshe," or, in ordinary life, Dr. Cyrus R. Teed. "Koreshanity," in the words of its inventor, "has come to fulfil the hope of the world in the liberation of humanity from the curse; in the establishment of the kingdom of God on earth, the introduction of the New Era of Light and Life, of universal harmony and happiness."

The following summary of the system is taken from the *Flaming Sword* (Chicago, December 18th), the official organ of the society, and published under the auspices of Koreshe and Victoria Gratia, the latter called the "Preeminent of the Koreshan Unity."

"It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of being and existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of nature and the Bible.

"Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

"Alchemy.—The science of alchemy is the philosopher's stone, the key to the mystery of life. Chemistry is false; alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

"Theology.—God is personal and biune,

with a trinity of specific attributes. God in His perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of His transmutation, or the burning of His body.

"Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the first fruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

"Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of reembodyments. One generation passes into another; the millions of humanity march down the stream of time together.

"The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

"Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere."

"Koreshanity" and "Katipunan" are both deadly opponents of Christianity. The Filipino new creed, however, may claim for itself at least some basis in natural reason, but the American "Koreshanity" resembles the ravings of Mary Baker G. Eddy, of "Christian Science" fame. J. F. MEIRUSS.

....The latest innovation is free lunch at church, and strangely enough, conservative Brooklyn will inaugurate the "eating feature of religious services." A despatch in the *Sunday Globe-Democrat* says:

"Free lunch has previously been monopolized by the saloon, but Plymouth Church, beginning to-morrow, will divide the drawing power of sandwiches and pickles with the liquor store. The Rev. Dr. Hillis, pastor of Plymouth, is sponsor for the church free lunch. After the evening services he plans to hold a reception, and he wants the people to stay—especially the young people. The lunch is offered as an inducement. Plymouth Church has a well-equipped kitchen. Here the free refreshments will be prepared, and the ladies of the church will take turns in serving them. While the congregation is eating Dr. Hillis will be getting acquainted with its members.

....Archbishop Christie, of Oregon City, recently visited San Francisco, and we learn from the *California Volksfreund* (Feb. 15th) that he contemplates the foundation of a seminary for his Diocese.

....Bishop Blenk of Porto Rico writes under date of Jan. 30th to the Archbishop of Cincinnati (vide *Catholic Telegraph*, Feb. 21st):

"I am glad to say that so far my relations with the administration (United States) have been satisfactory. I hope that the church property question, as far as the churches and chapels throughout the island are concerned, will also soon be settled with full justice and equity."

....From the *Monitor* (Feb. 16th) we cull the following:

"A church census just completed under the direction of the various non-Catholic religious denominations of New Orleans, shows

that the membership of the Catholic Church comprises nearly two-thirds of that city's entire population. Catholics have been claiming only one half. Of course this total vastly exceeds that of all other religious bodies combined. The figures bear out, as do results in all similar enumerations previously reported from other cities, our contention as to the gross underestimation of the Catholic population of the United States."

The number of those who are Catholics in name or by descent may be grossly underestimated; it is to be feared, however, that the number of those who practice the Catholic religion is rather overestimated.—A. P.

....A Vienna cablegram to the *N. Y. Herald*, dated Feb. 22nd, states that it has been decided by the Vatican, for reasons of economy, to unite the Apostolic delegations in the United States and Canada, and intimates that Msgr. Falconio will take charge at Washington upon the recall of Msgr. Martinelli. We do not know whether there is any truth in the rumor. Surely there would seem to be work enough in these two big and prospering countries to employ two delegations.—A. P.

....The *Freeman's Journal* (Feb. 16th) has the following from its Rome correspondent:

"Msgr. Martinelli is to be made Cardinal at the next Consistory, which will be held in March or April. The notice of his elevation was sent him at the beginning of the week. He is to remain in Washington, after receiving the hat, as 'Pro-Delegate.' 'Strenuous efforts were made in behalf of the elevation of another American prelate, who had the endorsement of two powerful governments, but without avail."

....The speech of President Schurman of Cornell University at the banquet of the Binghamton Board of Trade, Feb. 15th, in which he explained that the church problem in the Philippines was not, in fact, a religious problem, but one of landlord and tenant, following close upon the report of the Taft Commission, has set conversation going again about the purchase of the lands of the Philippine friars. The amount of money necessary for this purpose is roughly estimated at \$5,000,000, but Congress need not be called upon to appropriate it, as the Taft Commission is empowered to make such appropriations out of the revenues of the islands, by a simple decree in its legislative capacity.

"The reason the talk has been started about the purchase of the lands," we learn from the Washington correspondent of the *N. Y. Evening Post* (Feb. 16th), "is that if any one on either side of the Pacific has any objections to offer he may offer them now, and not after the decree has been promulgated and can not be recalled. If public sentiment seems favorable, the plan will probably go through."

....The *Pilot* (Feb. 16th) learns that President McKinley is about to appoint twenty-five additional chaplains for the United States army and that some of these presidential appointees will be Catholic priests. Our contemporary does not know what proportion of appointments will fall to the Catholics, and fears "we can not reasonably hope for appointments in just proportion to the number of Catholics in the service. But if even five or six out of the twenty-five are granted us, it will be a beginning of justice."

LITERATURE.

LITTERARUM OPUS IMMANE.

This is the way the Roman *Vox Urbis* (No. III.) refers to our government history of the Civil War:

"Litterarium opus, non camelorum sed elephantorum onus, nam 'ercenta et quinquaginta chilogrammata pondo est, nuper in urbe Washington absolutum narratur, quo universa Americani belli, cui a secessione nomen, penitus per minima continentur. Centum et viginti et octo libros enumerat, amplos juxta mensuram, quae dicitur in octavo majori, typographorum sermone; libri singuli mille paginis constant, accedit ad gratiam et absolutionem liber geographicus ac typographicus gigantea dignus manu, qui triginta et quinque tabulas habet. In summa igitur habes paginas 128,000. Quas si vir fortissimus et constantissimus ita legerit ut centenas quotidie decurrat, quattuor distentis annis immanis laboris aut oculorum aciem perdet, aut intellectum amittet; forsan utrumque."

* * *

The work referred to by the *Vox Urbis* consists of 127 volumes and has cost the U. S. government, in round numbers, \$2,750,000. Its full title is: "Records of the Union and Confederate Armies, War of the Rebellion." It "must be regarded," says the Washington correspondent of the *N. Y. Evening Post* (Feb. 20th), "either as a notable monument to American historical pride, or as a piece of colossal extravagance, according to the point of view." It doubtless combines a little of both qualities. The Rebellion Records, it must be acknowledged, interest comparatively few people, and especially will this be so after the generation which participated in the Civil War has passed away.

Is it not unlikely, by the way, that a similar monstrous work will be published on the Cuban and Philippine wars, though the official reports regularly issued during the last two or three years have been much more complete than they were during the Civil War.

ARTHUR PREUSS.

NOTEWORTHY THINGS IN THE MAGAZINES.

An out-of-the-way paper on "The Sense of Nonsense," by Carolyn Wells in the Feb. *Scribner's*, collects many examples of the nonsense verse of which our day and generation has produced so much. 'Alice in Wonderland' affords the most splendid and luminous examples, but there are many others. From 'Mother Goose' to the 'Bab Ballads' there is a pleasant by-path of absurdity running along by the side of the great literary high-road.

Mr. Howells, in the "Easy Chair" of the Feb. *Harper's*, has some reflections on American manners, in which he expresses the opinion that, but for the great "American joke" and the humor it fosters, "our vulgarities might some time be too much for us." He instances a "Trib'y Social" lately held in New Jersey, at which a ladies' foot auction was held, each pair being shown beneath a curtain, and auctioned off to members of the church; the proceeds being devoted to paying the church debt.

CURRENT LITERARY NOTES.

—The literary secret over which such a stupendous fuss has been made, at last is out. It is now generally known that Laurence

Housman is the author of "An English-woman's Love Letters." The disclosure has caused some criticism of the position in the matter of the Murrys, the first of English publishing houses, but it is right to say that Mr. Murray never vouched for the authenticity of the letters. The author alone did that in his introduction.

—The *Jewish Voice* says of Sienkiewicz, the author of "Quo Vadis," that he is "a very enthusiastic Christian, but not a great lover of historical facts, which in fiction ought to count," and adds that "all the Sunday lectures in synagogues can not undo the mischief wrought against Judaism by one single volume like 'Quo Vadis.'" Dr. Spitz overestimates the influence of "Quo Vadis;" it is a work of no lasting value; it has none of the essential requisites of the works that live forever. Its popularity is already on the wane.—*Hesperian* (No. 28).

THE SOCIAL QUESTION.

THE POPE'S NEW ENCYCLICAL ON THE SOCIAL QUESTION.

The Encyclical "Graves de communi re oeconomica" has now been on our desk for over two weeks in its original Latin text, in No. 23 of the *Osservatore Romano*. It is an important and timely document, and we should have published it verbatim in English, were it not that the joint pastoral of the English bishops already takes up all the space we can spare for serial matter. Hence we will try to give a succinct *resumé*, in the hope of finding room for the entire text soon.

The Encyclical is inspired by the desire to allay the grave economical disputes that have latterly arisen in various countries. The Holy Father recalls the warnings against Socialistic errors contained in his encyclicals "Quod apostolici muneris" and "Rerum novarum." He declares that the Church has a care for all classes, but especially for the poor and miserable, and praises the various organized measures already taken by Catholics to alleviate their misery.

The name under which this is done, he says, is less important than that the well meaning social workers guard against the errors of Socialism and the perversion of the democratic movement to political ends. Law and right must ever be held sacred, the right of property must be kept inviolate, the diversity of rank which properly belongs to a well-ordered state, must be maintained. Nor must the interests of the higher classes be neglected for those of the lower. Respect for rightful authority and obedience thereto must be observed. The social question is first of all moral and religious, and the only true and sufficient remedy for the ills of human society is in the moral law and the principles of religion. Accordingly, the Pontiff has "never encouraged Catholics to form associations for the assistance of the poor, or introduce other schemes of the kind, without at the same time warning them that such things must not be attempted without the sanction of religion, without its inclusion and aid." In other words, the only "Christian democracy" he recognises is a democracy inspired with the faith and the spirit of the Church.

Having laid down this fundamental principle, the Pope proceeds to warn Catholics not to be "beguiled by an excessive ardor for charitable enterprise," which possibly "induces

any relaxation of due obedience" to the Church, but to be "entirely submissive to episcopal authority" and "ready to give up their own ideas and listen to the bidding of the rulers of the Church, absolutely as to His own; instead of engaging in contention which may give offense and cause division. "Let there be no discussions in newspapers, and popular meetings, of subtle and generally quite unprofitable questions, which are difficult to solve and demand for their understanding suitable qualities of intellect and more than ordinary study." A. P.

CURIOSITIES.

FUNNY THINGS IN STATE LEGISLATURES.

So many curious and entertaining subjects of discussion are brought up in our State legislatures that the public quite loses interest in the regular weekly report of their home Sorosis published every Sunday in the magazine departments of the daily press. Through most of the year Sorosis, or whatever the leading woman's club in town is called, chains the public eye and ear by the novelty of its themes and keeps it alert in following on a breakneck pace through the realms of Socialism, theosophy, child-culture, psychology, metaphysics, evolution, and everything that is wonderful and unheard of, or, rather, just heard of. Sorosis is always up to date, or a little ahead of it, but a State legislature beats it. State legislatures now propose funnier things than Sorosis does. We learn from the *Globe-Democrat* of Feb. 7th that a representative has just introduced a bill in one of these lawmaking bodies (that of New York we believe) that no newspaper shall be printed in type smaller than brevier, which is a size smaller than that here employed, and that all the matter shall be leaded. The Board of Health is to be delegated to see that this regulation is carried out. One section provides: "The State Board of Health shall enforce the provisions of this section, and if in its judgment the public health shall not be injured thereby, the Board may adopt regulations exempting certain kinds of printed matter from the provisions of these sections, and may, on petition, grant permission to use smaller or more condensed type." A law of this kind might annoy daily newspaper publishers, who would have to add more pages, and their Sunday editions would be extraordinarily cumbersome, but possibly the opticians would regret it most, as the prospect of getting the other half of the population in spectacles might seem to be growing dimmer.

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